

“Revelations of Faith”

Definitions:

1. **Revelation** – a prophetic vision of the future; reveled information; a surprising thing; a disclosure; demonstration of divine will.
2. **Faith** - self-assurance, self-confidence, poise; belief, faith, trust, support, loyalty; certainty, conviction, assertion; secret, intimacy; devotion, loyalty, faithfulness, commitment.

“Gift of Faith” is given by God the **“Father.”**

1Corinthians 12:4 *Now there are diversities of gifts, but the same Spirit. 5 And there are differences of administrations, but the same Lord. 6 And there are diversities of operations, but it is the same God which worketh all in all. 7 But the manifestation of the Spirit is given to every man to profit withal. 8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; 9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit; 10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: 11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. 12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.*

Spiritual gifts were extraordinary powers bestowed in the first ages, to convince unbelievers, and to spread the gospel. Gifts and graces greatly differ. Both were freely given of God. But where grace is given, it is for the salvation of those who have it. Gifts are for the advantage and salvation of others; and there may be great gifts where there is no grace. The extraordinary gifts of the Holy Spirit were chiefly exercised in the public assemblies, where the Corinthians seem to have made displays of them, wanting in the spirit of piety, and of Christian love. While heathens, they had not been influenced by the Spirit of Christ. No man can call Christ Lord, with believing dependence upon him, unless that faith is wrought by the Holy

Ghost. No man could believe with his heart, or prove by a miracle, that Jesus was Christ, unless by the Holy Ghost. There are various gifts, and various offices to perform, but all proceed from one God, one Lord, one Spirit; that is, from the Father, Son, and Holy Ghost, the origin of all spiritual blessings. No man has them merely for himself; the more he profits others, the more will they turn to his own account. The gifts mentioned appear to represent the exact understanding, and uttering of the doctrines of the Christian religion; the knowledge of mysteries, and skill to give advice and counsel. Also, the gift of healing the sick, the working of miracles, and to explain Scripture by a peculiar gift of the Spirit, and ability to speak and interpret languages. If we have any knowledge of the truth, or any power to make it known, we must give all the glory of God. The greater the gifts are, the more the possessor is exposed to temptations, and the larger is the measure of grace needed to keep him humble and spiritual; and he will meet with more painful experiences and humbling dispensations. We have little cause to glory in any gifts bestowed on us, or to despise those who have them not.

“Fruit of Faith” comes from **“Christ Jesus”**

Galatians 5:22 *But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law.*

If it be our care to act under the guidance and power of the blessed Spirit, though we may not be freed from the stirrings and oppositions of the corrupt nature which remains in us, it shall not have dominion over us. Believers are engaged in a conflict, in which they earnestly desire that grace may obtain full and speedy victory. And those who desire thus to give themselves up to be led by the Holy Spirit, are not under the law as a covenant of works, nor exposed to its awful curse. Their hatred of sin, and desires after holiness, show that they have a

part in the salvation of the gospel. The works of the flesh are many and manifest. And these sins will shut men out of heaven. Yet what numbers, calling themselves Christians, live in these, and say they hope for heaven! The fruits of the Spirit, or of the renewed nature, which we are to do, are named. And as the apostle had chiefly named works of the flesh, not only hurtful to men themselves, but tending to make them so to one another, so here he chiefly notices the fruits of the Spirit, which tend to make Christians agreeable one to another, as well as to make them happy. The fruits of the Spirit plainly show that such are led by the Spirit. By describing the works of the flesh and fruits of the Spirit, we are told what to avoid and oppose, and what we are to cherish and cultivate; and this is the sincere care and endeavor of all real Christians. Sin does not now reign in their mortal bodies, so that they obey it, for they seek to destroy it.

Romans 6:12 *Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. 13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.*

Christ never will own those who yield themselves up to be the servants of sin. And it is not enough that we cease to do evil, but we must learn to do well. Our conversation will always be answerable to the principle which guides and governs us.

Romans 8:1 *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.*

We must set ourselves in earnest to mortify the deeds of the body, and to walk in newness of life. Not being desirous of vain-glory, or unduly wishing for the esteem and applause

of men, not provoking or envying one another, but seeking to bring forth more abundantly those good fruits, which are, through Jesus Christ, to the praise and glory of God.

“Measure of Faith” is given to every human but it must be developed by **“mankind”**

Romans 12:3 *For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.*

Pride is a sin in us by nature; we need to be cautioned and armed against it. All the saints make up one body in Christ, who is the Head of the body, and the common Center of their unity. In the spiritual body, some are fitted for and called to one sort of work; others for another sort of work. We are to do all the good we can, one to another, and for the common benefit. If we duly thought about the powers we have, and how far we fail properly to improve them, it would humble us. But as we must not be proud of our talents, so we must take heed lest, under pretence of humility and self-denial, we are slothful in laying out ourselves for the good of others. We must not say, I am nothing, therefore I will sit still, and do nothing; but, I am nothing in myself, and therefore I will lay out myself to the utmost, in the strength of the grace of Christ. Whatever our gifts or situations may be, let us try to employ ourselves humbly, diligently, cheerfully, and in simplicity; not seeking our own credit or profit, but the good of many, for this world and that which is to come.